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Congo News Letter

SEPTEMBER 1961

A LOOK TOWARD THE FUTURE

NOTES FROM THE EDITOR

THE "happiest" page in this issue of the Congo News Letter is the last one, the Directory. From it you will see that by the time you have received this issue the majority of the Congo missionaries will be on their stations and at work again. Some of the staff are remaining in the States on extended furlough for study or for family and personal reasons. Their names are not listed in the directory. They can be reached through A.B.F.M.S. headquarters.

Dr. and Mrs. Tuttle will soon be on furlough. They were evacuated as far as Accra in July 1960, but while there were the founders, with other missionaries, of the Congo Protestant Relief Agency. As soon as possible they returned to Congo to organize this agency and to carry on the medical work at Kimpese, and more recently at Sona Bata. During the last few months Dr. Tuttle has also been serving as Medical Secretary of the Relief Agency. We take this opportunity to wish them the three wishes so aptly expressed in French — Bon Voyage, Bon Congé, and Bon Retour — Good Trip, Good Furlough, and Good Return.

Rev. John Lubikulu, the writer of the letter to the American Baptist Convention, is the newly elected President of the Association of Baptist Churches of West Africa.

The second letter is of particular interest now as the Congo parliament forms a new government. It was written by Rev. Pierre Shaumba, General Secretary of the Congo Protestant Council on behalf of that organization to Protestant Christians who have been elected to the national or provincial parliaments.

Dr. B. W. Armstrong, the writer of "Facing the Future", is well known to Congo News Letter readers and friends of the Congo Mission. He first came to Congo in 1923 and has served in many capacities since that time. He was Mission Secretary from 1945–1957. His wife, Rhoda, served with him until her death in December 1958. We have been blessed by having the Armstrongs on our missionary staff. As Ben returns to the United States for retirement we wish for him much happiness and continued service for the Master Whom he has served so well in Congo.

The situation of the Congo church, the transition from mission to church control, the problems and challenges facing the church today, all these are forcefully and clearly portrayed in the articles by Philip Uhlinger and Arley Brown. Both these men returned to Congo in January of 1961, leaving their families in the United States. We are happy to have the families reunited and continuing their service in Congo.

Mrs. C. G. Weaver returned to Congo with her five girls in January. Jerry, the Mission Treasurer, was one of the four men who remained in Leopoldville at the time of the evacuation. Their son is a student at Peddie Institute in Hightstown, New Jersey.

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MRS. C. J. JUMP

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We request that if any material in the Congo News Letter be quoted or reprinted, a credit line indicating source be given.

The presence of airstrips at Moanza and Vanga has made it possible for Dr. Abell to serve both these stations in addition to government hospitals in the Kwango-Kwilu area. We are grateful to the Missionary Aviation Fellowship for transporting our doctors as well as other missionaries and Congolese leaders.

The relief work continues to grow in importance. The influx of refugees from Angola, the continued deterioration of conditions in some areas, and the lack of medical personnel make this ministry ever more necessary. Many of the tasks performed by the CPRA are done by a group of PAX boys, young men who are serving in Congo as an alternate to military service. This program is sponsored by the Mennonite church. One of these young men, twenty-three year old Ora Mast, from Lovington, Illinois, has written briefly about his work and impressions. The news items following his article were gathered from CPRA news releases.

The Congo Polytechnic Institute is a relatively new organization, but one which will play an important part in the future of Congo. It is just a baby now, but as it grows we will keep our readers informed of its development.

Another excerpt from the letters of Rev. C. H. Harvey is printed. It seemed to us that this particular section contains several very timely observations.

As these notes are being written, the Editor cannot help but think back to just one year ago. The entire missionary staff of the American Baptist Congo Mission, with the exception of four men in Leopoldville and two couples in Accra, was in the United States, uncertain, confused, displaced persons. Our hearts were filled with anxieties, wonderings as to what would happen to our homes which we had left behind in our hurried evacuation, concerns as to what would happen to our Congolese friends and to the church in which we had been working, questions as to what the future would hold for us, The spark of hope burned feebly. But it burned. And before long, supported by your prayers, it was fanned into flame again. Now, one year later, we are back in Congo, not the same Congo that we left, but a new, independent Congo, with overwhelming problems and difficulties ahead of it. But because we know that Christ is the answer, and because He has opened the doors for us to continue the work to which He called us, we are back. We face the future with its problems and uncertainties with hope in our hearts and confidence that we shall continue to build His Church in this land. We depend greatly on your prayerful support.

A LETTER TO THE A.B.C.

LEOPOLDVILLE
May 1961

TO OUR BROTHERS OF
THE AMERICAN BAPTIST CONVENTION,

BROTHERS,

IN the name of the Congo Baptist Convention, and in my own name, I am writing this letter to you. First I want to thank you very much for all that you have done for us from the beginning of your work here in Congo. I know well that the reason for our having missionaries here in Congo is your desire to fulfill the commandment of Christ as He gave it in Matthew 28 : 19, 20 and in Mark 16 : 16-17. We know that in your fellowship you plan to complete this task by working with great energy and initiative. We are only sorry that some among us who have profited from your work do not fully understand the right way. But I also know that you will understand that we are only human.

You know that from the time of the arrival of the missionaries in this land we have tried to work together in a good fellowship. But ever since the continent of Africa has begun to be shaken by demands for independence, Congo also has had the same thoughts. Now Congo is called independent, since June 30, 1960. Ever since that time there has been a great change in the people. This change is manifested in many ways : among some people enmity has arisen; among others the desire for wealth is paramount; others wish to rule; others have lost their love for God. That has even happened among some of us who have been brought up and taught by the missionaries whom you sent to help us to be good people. I think all this is known to you for there are many journalists in our land. These same things happen within our church.

But I ask you, PLEASE, don't lose your first hunger to help us because you hear that people are no longer walking in the straight path. We know that too, and we are carrying a great burden in our hearts because of the wickedness among

our people. There is only one thing to do — you and we must continue steadfast in prayer that God will make Himself known again in the hearts of those who are losing the way. Our hope is that another change will take place, perhaps not in one year or even two. But we believe that the people will change.

For this reason you must not think that missionaries are no longer needed in Congo. We badly need their help in the things that we cannot yet do for ourselves. We have a confident faith that we will be able to work together for many more years. Please, if a small group of people reject and belittle the help of the missionaries, believe that the large number of people love them very much. Therefore, I am emphasizing — let the missionaries who are prepared to work in this new Congo come, and let those who are not prepared remain in their country.

In the name of our Convention and in my own name, I want to thank you for your great help in giving us the cars and trucks which we requested. We thank you very much. My hope is that all of us will realize that these things must be used carefully in the work of the churches. We are not only grateful for the cars, but for all the different kinds of help which come from you, especially for the funds to carry on the work. In addition to this I want to tell you that now that Congo is independent our troubles are greater than before. So I know that you will study carefully our requests made at the time of our Convention meeting at Sona Bata.

We want to thank Mr. Sprigg also for all that he has done for us and for the people of Europe. We are sorry that he has resigned, but we want him to know that we appreciate his work for us.

Greetings and health from all of us to all of you.

JOHN LUBIKULU
PRESIDENT,
ASSOCIATION OF BAPTIST CHURCHES
OF WESTERN CONGO

LEOPOLDVILLE
April 15, 1961

TO ALL OUR BROTHERS IN PUBLIC OFFICE :

WE, the delegates of the Church of Christ in Congo, wish to tell you first of all how we rejoice that you are called of God in this moment, as was Esther of old, to serve in our young nation. We hope that at each moment you will remember that above all earthly loyalties we must recognize God as King of kings, as Sovereign Master and Judge of each man and every nation.

We would remind you that to the Christians God has entrusted the ministry of reconciliation and the mission of promoting peace always and above all at a time when quarrels and bloody conflicts risk to founder our nation.

We would also remind you that God calls the Christian to be the light of the world and the salt of the earth wherever he exercises his profession.

We hope that in every matter presented to you, you will manifest a spirit of impartiality, trying to love all without distinction of person, tribe or political party; even those who are considered as enemies, and that you will always be merciful, as our Saviour Jesus Christ has ordered us.

We recognize that anyone in public office is exposed to certain temptations and we wish to assure you that we pray without ceasing for you, that you will not fall into sin, but that, as children of God, saved by the grace of the Father, you will remain faithful to Jesus Christ, and that you will know how to walk humbly with your God.

May God bless you and guide you by his Holy Spirit for "If Eternal God builds not the house, those that build it labor in vain."

For the Congo Protestant Council,
PIERRE SHAUMBA,
GENERAL SECRETARY

FACING THE FUTURE

B. W. ARMSTRONG

AS usual the Congolese have a proverb for it. One of these can be translated something like this, "The eyes fear, The feet go." In facing the future we cannot always do so with any sure knowledge of what lies ahead. Like Abraham of old we have to go out not knowing exactly where we are going. Just for the fun of it I have been asking my missionary colleagues to tell me something that I could put into this article. The answers range from, "Just draw a huge question mark that fills the whole page from top to bottom" to "The future is totally unpredictable in Congo so base your article on those who have walked by faith, not by sight."

To go back to our proverb we could start in enumerating the uncertainties, the weaknesses, the difficulties, all the things that by reason we can see or expect. We could end up by filling our hearts and minds with fear. Or we can do as one of the dear old Sona Bata pastors said one day, "*Ndolo kweto*", let's go. He said this at the end of a very long and hot and dry day crossing the grassy plains in between Sona Bata and the Kwango river area where the Bayaka tribe is found. We had started at three-thirty in the morning and been on the road all day. About four o'clock in the afternoon we sat down for a rest and there was great complaining from the carriers. They had good reason to complain because according to our pedometer we had covered about thirty-four miles and the village was still some distance ahead. So after a rest the pastor stood up and took a long look at the rolling grassy hills ahead. He knew that over the second hill we would find the river, a village, food, shelter and a welcome. So he called the carriers around him and said, "*Meso Bunkuta, Malu mayendi*" "*Ndolo kweto*". So eyes came off the distant scene and focused on the narrow little path where roots, sharp stones, driver ants and thorns lay in wait for the unwary. Of course we arrived in the village, we had some food, a good swim in the river, a good prayer meeting around the fire and a good sleep.

As of today no one knows about the political and economic situation other than that both are rather bad. But we can not be certain if it is only about ten o'clock in the morning, if possibly we are in the noon time period, or possibly it is now somewhere around four o'clock and better things are just over the second hill. Differences between rival political leaders are resolved with exchange of gifts and considerable oratory but the agreements have not been kept. Our own mission churches report unpaid pastors and the largest number of baptisms in the history of the mission. As I was leaving Kimpese one of the secondary school students came up to the house for a talk. He said they were sorry I was leaving but to go with assurance that the young Congolese would carry on the work of the church. A few days ago in Leopoldville a man who was once our yard and chicken boy when he was in grade school said, "How do we know that The Bible is the truth? After all you white folk brought it out here." In our Mbundani a statement of solidarity was printed with the minutes to the effect that no matter what the political situation brings forth the Church will remain undivided. We trust that this will be so.

But making use of such good judgement as God has given us we take a look at the immediate future. We can see no EASY way. There is no short cut, neither is the final goal in sight from where we stand now. But the path is open, we do know that along the path there are dangers. The path leads us to our desired haven if we continue to walk in it. There will be many paths branching off to right and to left. We follow him who has been that way before and knows The Way. The dangers ahead are real and certain. The promises are also real and certain. So we invite all readers to a renewed fellowship in prayer, in financial support, in giving of their sons and daughters to bear the message glorious, and to a humbling experience of God which will bring all of us into a new and closer fellowship. "Facing the future" we lift our eyes above the present scene of political skulduggery, economic chaos, tribal jealousy to Him who tells us, "Be of good courage, I have overcome the world."

FROM MISSION TO CHURCH

By Philip J. Uhlinger

THE purpose of American Baptists in the Congo has been, from the very beginning, to be used of God in the establishment of churches which would be truly Congolese in fellowship and service. That this effort has been, at least to some extent, successful, is evidenced by the many churches which have continued to grow with no outside financial support and with only a minimum of missionary leadership. Most of these churches have stood the test of the complete withdrawal of missionary personnel because of last year's evacuation very well. The transfer of responsibility to the Congolese church has not been something sudden, forced upon us by outside circumstances, but rather a goal toward which we have been working for many years. Thus, at the time of independence the *Mbundani* (Congo convention of churches) had been functioning for several years as a representative group responsible for the carrying on of the church program.

With the coming of independence to the Congo, the transfer of responsibility from a mission to a church organization has been accelerated. This has been pointed up by the adoption of a new name : The Association of Baptist Churches in West Congo. This group has been accepted for membership in the Protestant Council and is seeking legal standing with the government. With these changes in organization, it would be well to examine the situation of the local churches in order to see to what extent they are the expression of Christian fellowship in terms of Congolese culture and the needs of the members. Although most of these churches are not dependent on outside help for their local finances, they do benefit from mission help in the matter of the training of pastors and teachers, in the production and distribution of literature and in special emphasis programs for the local church such as Christian Family, Stewardship and the Congo Advance. It would seem that to some extent the spirit and the program of the church have been mission inspired and not entirely the expression of Congolese Christianity. The

popularity of some of the nationalistic cults has caused many of the church leaders to examine the weakness of their own fellowship.

What does the church mean to a Congolese member today in view of the political and social upheaval taking place in his country? There is often confusion as to which organization is referred to in speaking of the church. Is it the group meeting in his own village several times a week under the leadership of the village "catechist"? Or is it the larger group meeting at the church center once a month for communion? Many of those coming to this meeting are from villages separated by many miles and are often only casual acquaintances. And yet this is the official body which passes on church membership and decides matters of church discipline. The reason for the creation of these church centers was the inability of any one village to support a full-time pastor. Perhaps the need of the members for fellowship and mutual help could be met by a local group under the leadership of a layman, or woman. This need is especially evident in areas where there are no longer village "catechists" and where the Christians gather for worship at most once a month.

While church membership means a great deal to many Congolese, there are others who have a distorted view of its significance. In order to become a member one must pass through a probationary period up to one year in length. As well as instruction on the meaning of Christian faith, this involves compulsory giving and often long hours of "voluntary" labor on church buildings or in a pastor's garden. For some, baptism comes as the climax to this period of being a "follower" and marks the end to stringent requirements, rather than being the beginning of a joyous association with other Christians. Once one has become a member of the church, one can remain on the rolls with a minimum of giving and as long as one's conduct is in conformity with the accepted pattern. All too seldom is found the member whose Christain practice goes beyond these negative elements and who manifests a sense of Christian stewardship. Certainly a greater emphasis is called for in relating Christianity to Congolese life. Why should most of the hymns

used in the Congo churches be sung to European or American tunes? Why cannot some form of Congolese dancing be adapted to Christian use? Why is there a tendency for the old social patterns to be regarded as evil? In the change from mission to church, the church must provide the answers to these and many other questions.

The direction to be taken by the church in the future will be determined by the pastors in service now or in training. A wise emphasis has been placed on adequate training for the ministry. It is fortunate that there is a large number of unordained pastors who are carrying on faithfully after receiving very limited training, because very few of the churches could afford the salary expected by an ordained pastor. Those finishing the theological courses expect to be given a position in line with their training. The churches would gladly accept help from the mission or even the state if it were offered, in paying their pastors. This situation arises in part from the fact that mission teachers are paid by the government on a constantly increasing salary scale that the church cannot match. In the transition from mission to church more pastors are needed who are not only well trained, but who will also give themselves wholeheartedly to the task of establishing a church which is Congolese in every aspect.

The representative of churches in other lands, whether he be called a "fraternal worker", a "technician" or a "functional missionary" must have something of value to contribute to the life of the church if he is to be accepted by the Congolese. His contribution must not merely be some warmed over program found to be effective at home but not meeting a specific need in Congo. He must first demonstrate that his program of evangelism, stewardship or Christian family finds a response in the hearts of Congolese Christians. If this is so, then he may be invited by individual churches to help them in his speciality. To the extent that he understands the people of Congo, their spiritual needs and aspirations, can he be used of God in working with them toward the establishement of a Congolese Christian fellowship–the church.

KU NTWALA! FORWARD!

ARLEY BROWN

THE Baptist Jubilee Advance, a five-year program of advance through comprehensive evangelism, approved by the Baptist World Alliance throughout most of its member churches in the world, is also being carried out in the Congo. The effort has been translated simply "*Ku Ntwala*" — Forward. It began in 1959 with the first year's emphasis on strengthening the Christian witness in schools and hospitals. In the summer of 1960 a conference was to have been held to strengthen the life of the churches. Because of the crisis of July 1960 it was not held until May 15-19, 1961. The whole program has been retarded about a year. In this year the Congo churches have been forced by the absence of most of the missionaries to find their own way. Certainly this giant step toward autonomy, though unforeseen, can be counted as a significant step in the program of advance. It is bound to affect the remainder of the five-year program in greater Africanization, and thereby greater effectiveness.

The Ku Ntwala training conference was to organize on the evening of May 15 at Vanga. But delegates from the Lower Congo and Kikongo did not arrive until one o'clock the following morning because of delays from car trouble and bad road conditions. All were sufficiently revived by breakfast time. Meals were served by students from the Girls' Homemaking School, while sleeping arrangements were made in the unoccupied missionary houses. Thirty delegates attended, with all stations but Boko represented. Leaders included John Lubikulu, Mbundani president; Colon Kapini, Mbundani secretary; Wesley Brown, conference chairman; Philip Uhlinger, Arley Brown, and Joseph Mavungu.

The purpose of the training conference was to begin a series of such meetings, first on the station or association level, then in each church. The delegates attending this first conference would be expected to organize a similar conference for delegates from each local church of the area, to be held in July or August.

Then the local churches would organize their own training conference, using these leaders and some mimeographed materials as helps, with the eventual result of challenging and developing the potential of lay Christians. While the contents of succeeding conferences may alter from the material presented at Vanga, the following summary shows how the Congo churches should go — Ku Ntwala !

STRENGTHENING BY STEWARDSHIP

The present low vitality of many of the Congo churches was analyzed. In too many churches the membership gives itself entirely to the pursuit of material advantages and scorns any work that is not reimbursed in cash. Such selfish materialism only breeds jealousy and suspicion and other carnal feelings. With the spiritual foundations weak, cults like Kimbanguism have easily drawn off great numbers of Christians, particulary in the Lower Congo. In most churches Christians have not yet willingly accepted their responsibility to give offerings commensurate with their resources, to voluntarily labor with their hands, or to let God direct in their vocations.

As a result of this great weakness in stewardship, many churches present a negative, frustrated witness to their community. They cannot care properly for their pastor and village teachers with meager offerings. Their buildings are in disrepair or even lacking, because there is no voluntary labor. And these churches are not reaching out to new or needy areas with the Gospel because they have ceased to care about others.

The delegates' comment on this analysis was that it is all too true everywhere. Everyone was prepared to give examples at length, but the leader went on.

If these conditions disturb us, he said, several alternatives present themselves. We can wring our hands and watch our churches decline. The present political and economic crisis makes a fine excuse for our powerlessness. Or we can appeal for special help from abroad. However this would be likely to weaken permanently the independence of our churches. The needs would be confused with desires, and could never be completely satisfied even with help from abroad. Finally it

would eliminate the challenge to the church to consecrate itself to the task, with resulting blessing. The third alternative is to go to work and teach stewardship in the churches, strengthening faith and understanding of God's Word.

With this introduction the leader began a development of the main themes of stewardship, using the Scriptures as his basis.

God's Word teaches that all things belong ultimately to Him. He is the Creator by whose will and power they came to exist. The crown of the Creation is man who has been given the power and intelligence to rule the earth and its creatures. Nevertheless, God maintains control of man's destiny. He gives talents to each. His final claim is in His having bought us back by the sacrifice of His Son, when we had lost ourselves in sin.

The effect of God's rightful ownership is a stewardship of all life. The essence of worship is to acknowledge this willingly in consecration. It follows that the things we have, if used contrary to His will, are wasted and meaningless, But God cannot accept material gifts when the heart of the giver is insincere. Self must first be given, then intelligence, strength and wealth find meaning to His glory.

Practical and pointed application followed this teaching. Why give offerings? Three reasons were highlighted from Scripture. To show our heart's gratitude, to prove God's promise of blessing, and to obey God's chosen plan for the provision of the temporal needs of His church. But how much? Here again the Scripture points the way. Let each give in proportion as he has received. If one cannot give cash, then let produce or labor for the church be given. The tithe is the Bible's norm. Finally, the church, not the pastor, is the steward of its offerings and must account faithfully for their use.

In the final session the use of an every member canvas was explained, stress being laid on the challenge of the church's financial needs and then the potential rise of giving in a reasonable and disciplined stewardship. Though the subject of adequate offerings is one of the most tender and even hopeless to many Congolese pastors, the positive and Scriptural presentation made this study helpful and accepted with gratitude.

EVANGELISM FOR THE WHOLE CHURCH

Looking out over the mighty Congo River, a visitor to Leopoldville might well ask, "Where did all that water come from?" And to think of the millions who follow Jesus Christ today, one could likewise ask, "How did such a multitude enter this Way?" The answer is that both came from small beginnings and were joined by innumerable others all going in the same way. Such is the heritage of evangelism that we enjoy today. Starting with Jesus, the Bible account of evangelism was surveyed. Jesus' example — His personal example and His training of witnesses, sending them two by two before Him — was very significant. Then, in the directive ministry of the Holy Spirit, the early church provides us a thrilling demonstration. But today, can it be possible that all who have the Holy Spirit should be so directed? If so, then our churches use only a tiny part of their potential for evangelism.

The leader of the church's evangelistic program is the pastor, so his role is first reviewed. Like Christ's, his should be a powerful example. Compassion, prayer and intelligent perseverance should characterize his efforts. But he must also convince his church from the Scriptures that evangelism is the task of the whole fellowship. Let him therefore bring the church to covenant together for a church-wide effort to win the lost. Youth, women, men, all are needed. Some will be preliminary visitors, some decision visitors, some praying partners, some secretaries, but all must be dedicated volunteers. Their recruitment and training is largely dependent on the pastor. He is like a fisherman who, having caught a few fish by hook and line, now prepares a method of great promise, carefully tying a large net.

The details of a visitation evangelism campaign were then given. Great emphasis was laid on visiting only those persons in the church constituency who might be ready to accept Christ. Like harvesting palm nuts, one passes by all trees whose clusters are not yet ripe. With something like this in mind, the final phase of the campaign, calling for decisions, was referred to as the "*ngionzokolo*", the harvesting. In other words, this campaign could not include house-to-house sowing of the Word, cultivating

friendships, or arguing religion. Rather, these visitors were to press for a definite commitment to Christ, and to this end they were to be trained in concern and prayer and skill in personal evangelism.

Once the decision is made, then comes the follow-up. The personal encouragement of those who first visited him should continue through the period of the follower's class and baptism, steadily urging the new Christian to take his place, too, in the church's evangelistic effort. As this follow-up is too often lacking in Congo churches, it was the final point of emphasis in this study.

LAYMEN IN CHURCH ADMINISTRATION

The first part of this study brought up the duties of the deacons and those of the advisory committee. Both exist in most Congo churches, but their duties and status are by no means the same everywhere. The delegates were soon in a lively debate over deacons and committees. Some said that deacons are specially consecrated by the church to serve communion, and that is their task, period. For them, using an ordinary unconsecrated Christian to help serve communion, even in isolated instances where a deacon was unavailable, is sacrilege. In any case, communion should be served only at the church post. Not so, said others, all Christians have the right to communion, but as they cannot go so far as the post, often a day's journey, the pastor may choose villages in which to give communion in addition to his post. And if no regular deacons are present to help, then he may choose an elder Christian on the spot to serve communion. Is not a deacon essentially a helper chosen by the church? Furthermore, deacons should be given responsibility in finance, education and any work of the church; not just communion. Between these extremes the majority of the delegates placed their own church administration.

Some suggested conclusions were drawn up after this discussion.

Deacons: Each church may have eight. A large church may have more if they wish. Deacons will be chosen every two years. Their tasks should be to serve communion, to

maintain reverence for the church sanctuary, to evangelize the lost and to draw backsliders back to the church.

Committee : The church should choose two from each village. Members should be chosen for two years, and they may be reelected. Any church member having a good reputation may be chosen. The committee's tasks include finance, building, church discipline, education, etc. Their actions must be approved by the church at large.

The work of finance in the church was outlined next. It was suggested that two secretaries be chosen to write the amount of offerings on the members' church cards and the church's records. A control committee of three should count and guard the money on hand, verify receipts, salaries and other expenses, and report to the church. A treasurer is chosen to receive and dispense funds, and to prepare the monthly financial report. The entire group of workers forms a finance committee for the preparation of a budget. A sample budget and financial report was given each delegate.

The system having been explained, the question was then asked, "What does the church do when there isn't enough money ?" A straightforward answer was provided, though it brought little comfort. The finance committee must decide whether to lay off personnel or to cut salaries, assuming other expenses are at a minimum. The action must be approved by the church, of course.

A brief description of the duties of three other church officers followed, those of president, vice-president and secretary of the church fellowship. Not many Congo churches have found so much organization useful as yet, but the suggestions were well received.

One session was devoted to a questionnaire on testing the church on its worship habits and its worship facilities. This brought some honest criticisms and specific suggestions that were much appreciated. Do we know how to keep silent before the service begins ? Do we use that time for personal preparation ? How about choosing hymns that go with the theme of the worship ? The topical index of the hymnbook was explained. How often are hymns used that nobody understands ? Transla-

tion would help, or if hymns are written in the local tongue they can be used. And how about the congregations that use only two or three different hymns all year long? — smiles and groans from the delegates — or, the choir that always has to preach a sermon? This was a helpful discussion and it could also have included other aids to worship.

The second part of this questionnaire concerned the church sanctuary. First, are walls and roof in repair? Mud and thatch need almost constant attention but seldom get it for volunteer labor is too hard to recruit. But is the church clean? Again, often the goats didn't leave it that way. Well, are the benches and table in order? Can everyone be seated and hear? Some Congo churches already have two services to manage the crowds. The question of hearing in the larger buildings, with open windows and many children present, is not easily solved, but the suggestion was made that at least the pastors should learn to project their voices. What sign do we have to distinguish our churches? The Kimbanguists have elaborate painted signs to advertize their posts. The delegates decided on a simple design featuring a cross and Bible with the name of the church and affiliation with the convention. They ordered a large quantity to be made up in Leopoldville.

OTHER MEANS OF WITNESSING

Besides these three training series, several other sessions of real value were presented. The Rev. John Lubikulu developed a theme on zeal for service, taking selections from Paul's letter to the Philippians. What made Paul and these Philippians great Christians, he said, was that God continued to work in them. These messages, coming at the close of each morning's studies, brought every subject to its ultimate perspective in Christ.

A description of the wider witness of the Congo churches was given by Rev. Kapini and Rev. Lubikulu. The controlling part that Congo churches play now in the convention increases the dependence of the convention on their assuming responsibilities. The Congo Protestant Council, too, has now become a council of churches rather than of missions. On the international scale, the meetings, of the All Africa Church Conference were described.

with emphasis on the growing significance of Christian fellowship across national and racial lines. Few Congo churches have yet supported any of these wider fellowships, so recently have these ties become possible. A special annual offering was started in July, 1960, but the response has been inadequate so far.

Another subject to receive attention was the Christian Home. Justin Kisaka, who is now in charge of this program in the whole convention, presented a summary of it to the delegates. Keen interest in every aspect of this subject was shown. A discussion followed, centering on the dowry, mixed marriages and birth control information. Mr. Kisaka's visits to each station for special meetings are uniformly appreciated.

The use and promotion of literature in the churches was also stressed. The variety and attractiveness of the growing library of booklets in Kikongo surprised the delegates who had never seen them displayed. Selling techniques and experiences were shared as an encouragement for colportage or book stalls in the church centers. For the Kwango-Kwilu churches Kituba editions are being increased.

One afternoon was spent learning about youth work. Following an explanation by their leader of this important new phase of the church's ministry, the Vanga contingent of Jeunipro, the Protestant Youth Organization, gave a demonstration of youth games.

The use of audio-visual material was demonstrated each evening in a program of filmstrips. Each station has a kerosene-lighted projector which can easily be set up for special meetings. A small library of film strips is also available to the churches.

The conference at Vanga closed in a note of thanksgiving and optimism. Much helpful material was presented and mimeographed notes are being prepared. The challenge of other *Ku Ntwala* meetings on the stations and in the churches was before us. With assurance of God's blessing in this work, we bid our friends a safe journey home.

IMPRESSIONS ON RETURN

Lee Weaver

CONGO CRISIS FLARES; CONGO GOVERNMENT THREATENS UN; CIVIL WAR IN CONGO? .....! No doubt these or similar headlines have stared at you from your daily paper during the past months. Do they reflect a true picture of the Congo as it actually is? Perhaps they do, for it is certainly true that the situation in the Congo remains unsettled and all those headlines are or have been true of certain parts of the country during these recent months. However, on such a peaceful morning, it is hard to believe that the Congo is still in a turmoil. It's a beautiful sunshiny morning, and as I sit here on the porch at Sona-Bata I can hear some birds singing in the nearby forest, an occasional cricket chirping, the mournful but contented whistle of the boy ironing under the tree, and the distant sound of a truck chugging up the hill on the highway. The world looks and sounds and feels so peaceful that it is a real effort to think about the awful mess that most of the world is in!

What were my impressions on returning to the Congo after having fled in the mass exodus last July? Perhaps my first impression was uneasiness — not surprise, for I had been warned that we now lived in a military state — at the large numbers of armed military personnel in the city. Many of these were the blue-helmeted UN troops from many nations. Many were the khaki-clad Congolese soldiers. After a few weeks, however, we were accustomed to seeing them, and went about our affairs hardly noticing them. My next impression was surprise at how normal everything seemed at our mission station and in the work at the church and school. The church was full our first Sunday back, and the people greeted us with every indication that they were delighted to have us back. The teachers still were fussing about their salaries and sending periodic "delegations" to Jerry's office with dire warnings and threats. The station workmen, though reduced in number, were still cutting palm-nuts and gathering avocados and regulating plumbing. And the lawn mowers were still working off and on!

Everything seemed quite normal!

What, then, are actual conditions in the Congo? Politically everything is still up in the air, and anything could happen. Economically, we are warned, the country is ready to collapse. But all this seems to mean very little to the ordinary people. Mamas still fasten their babies on their backs and saunter off to market in the mornings. Tatas, unless they are among the thousands who are out of work, still hurry off to their jobs at the shipyard or factory or textile mills, laughing and calling to their companions as they bicycle along together. Children still play with improvised toys in the dirt and stare wide-eyed as white missionaries or their children try to make friends. All this normality points out so vividly the fact that basically the needs are still the same that they've always been. Perhaps there are more needs now, and some of them are more acute. But first and last people need to learn how to live together in love, to work together in harmony, and to serve together for the good of all. This is still the Christian message, more needed today than ever. This is the reason I'm glad to be back, even in a still confused Congo.

HOW WE GOT OUR AIRSTRIP

Dr. Norman Abell

"DON'T be afraid! Don't get discouraged! We have heard that some people have been giving you some trouble and we've come to encourage you to stay here and not to be afraid."

These astonishing words were spoken to me by the local government agent in charge of this area. I was flabbergasted — I wasn't afraid, or discouraged, or considering leaving. But this official had made a half day's journey to greet me and try to convince me that I was safe here and that anyone who tried to interfere with the hospital and mission was going to be dealt with severely. It was all I could do to keep from laughing. At the same time it was touching and heartwarming as well as

funny because of the way this little incident had suddenly become very major in the eyes of many of the local people.

To begin at the beginning — shortly after my arrival in Leopoldville on January 25, I was introduced to two pilots of the Missionary Aviation Fellowship who are here in Congo with their airplane to help in missionary transportation, especially to transport doctors in their visits to government hospitals in our part of the Leopoldville province, the Kwango-Kwilu. Protestant doctors in this area are making flying visits to government hospitals each month so that we may help out in the critical shortage. There are over twenty government hospitals in this region without doctors. In order for me to take part in this program, we were asked to build an airstrip at Moanza to accommodate the small plane, a Cessna 180. We selected a good spot about two miles from the station and made an agreement with the local chief and the landowner to use the land for an indefinite period in exchange for five dollars in cash and some White Cross linens. This may be the first time White Cross enabled a missionary to have an airstrip! The only problem was convincing the local elders and chiefs that this was a field for only a small plane, and that a large plane couldn't land there. They are afraid, after hearing news from other parts of Congo, of the intrusion of troops.

All was in order, and some forty men began clearing the land, 600 by 20 yards, which they accomplished in about eight days, clearing off scrub brush and small trees and field grass. Now a few are continuing to level off bumps and plant grass to keep out the scrub. When the work was well under way and everyone here was satisfied that it was in order, we had a visit from the local chief who arrived during the church service on Sunday morning to ask for information. After communion was over, the station council met with him and other government officials from the local government unit to hear their questions. They wanted to know if we had authorization from the government. We did have verbal assent from the President of Leopoldville Province, Mr. Kamitatu, who was very pleased at the plans for Operation Doctor to share doctors. But no official paper could be shown. I did show them, however, a

permit to travel signed by Mr. Kamitatu, which helped them to accept my story. Then the chief wanted to know about other planes which might land there and endanger the peace of the area. He was finally reassured and we promised to get a proper paper of authorization.

However, by this time the rumor had gotten out that the chief had come to arrest me and the pastor and haul us off to Masi Manimba, the capital of our territory. So the local population was about ready to set fire to the government truck and do battle. But with much discussion and finally friendly greetings, the chief and his men returned to their village of Bindungi.

This should have straightened things out. However, today the local territorial agent appeared to console me. Now it appears that almost everyone is mad at the sector chief for intruding and being an obstructionist. The territorial agent and a neighboring chief have declared that they are going to scold the other official for his lack of faith. It is probably settled now, and I don't think that it is serious, but it illustrates how touchy the leaders are. It also illustrates the great eagerness that the doctor be able to continue his work here.

A PAX MAN IN CONGO

ORA MAST

NEARLY a year has passed since I came to Congo. I was one of a number of missionaries and relief workers who either returned to the field or came for the first time last fall. Following a term of service in Europe, I came to Congo with the "PAX" program of the Mennonite church. "Pax" is a voluntary service program which provides opportunities for Christian men to engage in some type of constructive service in a foreign land as an alternative to military service.

Here in Congo I work with the Congo Protestant Relief Agency. My work is receiving, warehousing and reshipping large quantities of food, powdered milk and medical supplies. Besides my regular work here in Leopoldville, I have been to

the Angola frontier on several occasions in connection with our refugee work there.

In my assignment I particularly appreciate the opportunity of working alongside the Congolese in many of the ordinary tasks of a day's work. It seems to me that this is one of the best ways of promoting better understanding between us.

My year in the Congo is now almost over and I know I shall take with me many lasting impressions. I feel as though what I have been able to give hardly equals what I have gained through this experience of being a part of the ministry of the Church of Christ in the Congo.

NEWS FROM THE CONGO PROTESTANT RELIEF AGENCY

BAKWANGA : About two months ago we seemed to be over the hump on the distribution of food so initiated a rehabilitation program, including the purchase and sale of building materials at cost price, the making of cement blocks, the furnishing of baby chicks, the erection of school buildings, and similar projects. With the withdrawal of the United Nation troops about five weeks ago, the situation deteriorated and there is another threat of food shortage.

ANGOLA REFUGEES : For about six weeks refugees have been pouring into Congo from Angola on the south until they have reached a total of 100,000. This is a major problem, comparable to that of the Bakwanga refugees. Recently the area of heaviest influx was divided three ways, the Songololo territory to the Red Cross, the Thysville territory to the CPRA, and the Madimba territory to CARITAS, the Catholic relief agency. Eight thousand in the Matadi area are being cared for by the Swedish Mission and the Red Cross. For the distribution of food, blankets and clothing in the Thysville area the UN has provided six trucks and two jeeps. The work is being supervised by three British Baptist missionaries, two of whom were recently evacuated from Angola. A number of wound cases

have been treated at the medical institute at Kimpese. Red Cross Medical Teams are serving in the area.

OPERATION DOCTOR : Two of the first doctors to come under this program are still on the field. Nine more arrived in July and were designated to areas of reasonable security, to staff hospitals which have been without doctors for some time. They will help to replace the thirty Red Cross doctors who left Congo in June.

DRUGS : The first large shipment of drugs has been distributed and present stocks are rather low. However small shipments continue to come in and large ones are on the way. Drugs are usually divided into 35 lots and distributed to the 35 hospitals served by our Protestant doctors. We are not able to supply all the needs, but pass on what is sent to us. We repeatedly make appeals for anti-malarials, vermifuges and iron, but have thus far received relatively small quantities of these drugs.

CONGO POLYTECHNIC INSTITUTE

CONGO Polytechnic Institute is an agency of the Congo Protestant Council. Recognizing the need for a vastly expanded program of teaching at the secondary level throughout Congo, a group of missionaries set in motion, in the spring of 1960, plans for establishing a comprehensive program of education. These plans have been approved by the Congo Protestant Council.

The Congo Polytechnic Institute has its own Board of Managers, composed of Congolese, European and American personnel. All matters of ultimate authority pertaining to property, staff, finance and curriculum are the responsibility of the C.P.C. The Institute has received recognition from the Central and regional governments of Congo, from the United Nations and from the United States Government.

The objective of the Institute is to provide those skills which are essential to a stable society. The aim is to take students of the Congo where they are in their educational experience and

move them along toward advanced levels of training. Students will be admitted regardless of religious affiliation.

On October 11, 1960, the Board of Managers of C.P.I. appointed Omar Lee Hartzler, PhD, a long-time Congo missionary educator, as Director and Academic Dean of the school. A limited program of instruction is now in progress. Faculty members, for the time being, have been drawn from available teachers presently in Congo. A permanent staff is being recruited from Africa, Asia, Europe and America.

C.P.I. will eventually conduct classes at twenty-two centers throughout the Congo. Present instruction is being offered in buildings obtained on a rental basis from central and provincial government agencies. Curriculum includes Public Health and Medicine, Pre-University Tutoring, Secretarial and Business Training, Agriculture, Home Economics, Mechanics and Engineering, Normal School Training and Scientific High School Training. There will also be classes for the children of teaching personnel.

More than 130 qualified teachers will be needed for the initial five-year phase. The budget as developed by The Board of Managers now stands at $28,500,000 for the first five years. This will come from churches, corporations, individuals, foundations and governments.

Summer School for Teachers will operate in Leopoldville and Elisabethville beginning in mid-July. A grant from the Ford Foundation and the availability of French-speaking Congo missionaries have made this important operation possible. Students would prepare for government-supervised jury examinations which would qualify them for teaching certificates and diplomas. This program will not only increase effectiveness in teaching but the way will be opened for some to enter pre-university studies.

Agricultural classes will begin at Sandoa in the Katanga this fall. C.P.I. has approved the teaching outline and preparatory work and plans formulated by a special committee at Sandoa. Plans are proceeding for the establishment of a second agricultural campus based on the preparation done by the committee at Sandoa as soon as facilities can be found.

During recent discussions in Washington, D.C., representatives of the Medical Bureau of the International Cooperation Administration indicated that the Public Health and Medicine presentation of C.P.I., prepared and submitted to I.C.A by Dr. Keene Watson, has received highest approval. Dr. Watson, a Congo missionary, has completed special courses at the University of California, Berkeley, and will assume charge of the Public Health and Medicine section of the Institute in Congo in the fall.

Pre-university tutoring will be given in Leopoldville, beginning in September. Candidates must have completed at least a four-year post-primary school with high grades in order to be eligible. This tutoring will prepare students for examinations given by central government juries. The courses will be given in Mathematics, Science, French and Social Studies. Experienced professors will teach these subjects, not in regular class sessions, but through tutoring.

It is hoped that other phases of the work can be started in the near future. *(From reports and news letters of C.P.I.)*

FROM THE PEN OF REV. C. H. HARVEY

(a Missionary in Congo from 1880-1918)

CHIEF KANGAMPAKA

CHIEF Kangampaka was one of nature's gentleman. His general behaviour was good excepting when he had indulged in palm wine. Then he was capable of doing almost anything. It was this fact that suggested to Craven the mug of coffee on Sunday morning so that the old chief might be sober at service in case he had been imbibing too freely. For this reason Craven took care that the coffee was not only very sweet but also very strong.

It happened one Sunday that the effects of the debauch were only partially neutralized by the coffee. The old man was not his usual kindly self. While Craven was preaching, he kept up a series of loud and prolonged yawns.

At length he interrupted by calling out, "Yes! Yes! That's all right, white man, but I want to ask you a question."

Craven, who always kept cool and smiling at such times, promptly stopped and replied, "Very well, Chief, give us your question."

"You say that God made all things, don't you?"

"Certainly."

"And you say that He is good?"

"Quite true."

"Then why did He make chiggers?"

Craven, a little non-plussed, replied without much thought, "He made chiggers as a rebuke to dirty people."

Quick as a flash came the retort, "And do you never have chiggers, white man?" There were roars of laughter for everyone knew that Craven himself had been troubled with chiggers on occasion. Craven of course made the best of it and joined in the laughter.

Kangampaka had another question to ask. "Who is stronger, God or the devil?"

"God, of course."

"Then why does God permit the devil to tempt us to do evil? Why doesn't He kill the devil?"

Craven's task was easier this time, and he had realized the need of caution in dealing with the subtle old man, so he replied "God is all-wise and all-powerful. But He has not told us about everything He does or intends to do, even as Kangampaka himself does not tell the whole town about what he intends to do."

There were vigorous nods of approval from the chief and his satellites as Craven continued, "But He has told us a little, and we know that He has fixed a day when He will destroy Satan's power, and He will then put Satan in chains." There was great excitement and something like a cheer in which Kangampaka joined heartily.

It was plain to Craven that something must be done or the meetings would become barren of spiritual results. He resolved to have a talk with the chief when he was sober again! He found Kangampaka a little ashamed of himself. After a candid exchange of ideas they arrived at an agreement that there was

to be no interference at any time during the order of the service. Questions would be asked privately at the end of the meeting. Craven promised to give a public reply if requested to do so and if the nature of the question warranted it. This arrangement was effective. In preventing Kangampaka from spoiling a service when he was not sober, and at the same time encouraging questions in private, Craven was able to learn what the people were thinking.

Palabala was formerly part of the old Kingdom of Kongo, the ancient capital of which was San Salvador, about 100 miles to the south. When we first arrived we found that a yearly tribute was paid to the Ntotila, or King. It was to San Salvador that Kangampaka had to go when he was invested with his chieftanship. Kangampaka's title in the Kingdom of Kongo was Pilinsipi Dinoso, the Prince of the North. Each of the minor chiefs had his special title which represented a well-defined grade of dignity and was bestowed upon him with much ceremony.

One day a minor dignitary came to me, evidently greatly excited about something.

"Haven't you heard? " he said.

"Heard what?"

"The Ntotila has promised to invest me with the title, Kiangala, so I shall be called *Nakiangala.*" Na is a title of respect like Sir.

"Will you have to pay something for it?"

"Pay? Yes, indeed, I must give a pig, some goats and many fowls."

"That seems a lot to have to pay for such an affair as that. What good will it do you?"

"Good! Why I shall be allowed to sit on a chair at the palavers, and people will salute me as Nakiangala."

He believed that he was getting his money's worth. A few weeks after this talk he called upon me again. I could see that he was rather depressed.

"Well, NaKiangala," I said, "You don't look very happy. What is the matter? Hasn't the Ntotila invested you and authorized you to be called NaKiangala yet?"

"Oh yes, that's all right."

"Well then, what is the matter?"

"Well, you see, although it is true that I have the title and am allowed to sit on a chair at palavers, I haven't a chair to sit on."

Such is earthly glory in Congoland.

I must not leave my recollections of things as they were at Palabala without making it clear that the school work was fruitful from a spiritual point of view as well as in the matter of elementary education. There are men who are wonderful Christians and fine preachers of the Gospel today who were converted in the Palabala school some thirty-five years ago. (*This was written in 1917*). The point I would emphasize is that the missionary teacher's first aim was not to teach the children to read and write, but to lead them to the Saviour. The children were correspondingly impressed in their minds that the first thing to learn was the way of salvation. And learn it they did. For we may trust young people in our schools to find out what we really regard as the "first things", whatever our theory may be. They are sure to be influenced accordingly.

NEWS FROM THE MISSIONARY FAMILY

We are very happy to welcome Rev. and Mrs. John Marshall, and Dr. and Mrs. Daniel Fountain and their two children to Congo. They arrived in June after study in Belgium. They are a welcome addition to our staff and we wish for them many years of happy, fruitful service in Congo.

The year 1961 has brought three new additions to our family. They are :

Paul David Fountain, born on March 10, in Belgium to Dr. and Mrs. Daniel Fountain.

Janet Marie Stuart, born on May 5, at Kimpese, to Mr. and Mrs. Allan Stuart.

Marie Frances Deer, born on June 30, at Cranford, New Jersey, to Rev. and Mrs. Donald Deer.

A warm welcome to the babies and Congratulations to the parents.

CONGO MISSION DIRECTORY

BANZA MANTEKE
via Matadi†

Rev. and Mrs. Elmer Hall
Miss Virginia Hjertstedt
Miss Doris Wiseman
Rev. and Mrs. Leon Emmert °

BOKO
via Popokabaka et Inkisi‡

Rev. and Mrs. John Marshall
Rev. and Mrs. Philip Uhlinger

KIKONGO *sur Wamba*
via Banningville‡

Miss Phyllis Benner
Miss Eva Shepard
Rev. and Mrs. Wesley Brown °
Rev. and Mrs. Brainerd Fraser

E.P.I., KIMPESE
via Matadi†

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Rev. and Mrs. Harvey Polley

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via Kikwit ‡

Rev. and Mrs. Donald Deer
Mr. and Mrs. Maurice Entwistle
Dr. and Mrs. Daniel Fountain
Miss Virginia Nickerson
Mr. and Mrs. Chester Scott
Rev. and Mrs. Norman Riddle

In U. S. - Under appointment
Mr. and Mrs. Charles Moore

On Furlough
Dr. and Mrs. Glen Tuttle

° *In U. S. completing furlough, but designated as shown.*

* *Precede name of each station with A.B.F.M.S., except Kimpese*
† *All air-mail addressed via Léopoldville instead of Matadi*
‡ *For air-mail add — and Léopoldville.*